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THE HUMBLE
REMONSTRANCE
AND
PETITION

OF CERTAIN
CHURCHES

Walking in the fellowship of the Faith,
and in the Order of the GOSPEL,
with the CHURCHES of CHRIST in

AMERICA. *(Independent)*

Who joyn in this REMONSTRANCE and PETITION
with many other Godly Persons (including some
of our English BRETHREN now in

SCOTLAND.) *Content
all*

Having also the full consent and concurrence of many others else-
where, (professing the Truth which is after godlinesse) who
(with the rest above-named) are all as one Man, joyntly and
severally well-affected to the settling of such a Government in
this Common-wealth, under which we may live a quiet and
peaceable life, in all godlinesse and honesty.

1653



1653



Parliament dissolved April 20. 1653

Became Lord Protector Dec 16th 1653

Summoned Parliament April 4th 1653

Council of State April 30th

This Petition was first presented
between April 30th and July 4th

TO HIS
EXCELLENCY
THE
LORD-GENERALL
CROMVELL,

*And (by His Lordships goodnesse and
favour) to be communicated unto all now acting, and
immediatly concerned in the highest Affairs
of this COMMON-WEALTH, who are
called, and chosen, and faithfull.*

May it please Your EXCELLENCY,



He LORD only wise, who is great in counsell,
and wonderfull in working, hath been pleased
oftentimes in this Age, to appear unto us as a
GOD of glorious Majesty; and not only so,
but as the GOD of our Mercy, riding (as the
Prophet speaks) for our deliverance, upon his
horses and chariots of salvation; who in our
low estate hath looked upon us, and in our deepest distresses hath
made answer to us, (though by terrible things in righteousness.)
The means he hath used for this end, and the Instruments whom
he hath honoured and anointed above their fellows; for the Exe-
cution of his purpose and good pleasure in such a case, hath put us
(both in former times, and now of late more especially) upon the

serious consideration of that which is some-where said by the Prophet *Daniel*, *The people that do know their God, shall be strong and do exploits*. We may wel and truly say, To day is this Scripture fulfilled in our eyes; and fulfilled in that late Exploit of driving out the *Buyers, Sellers, and Money-changers of these times*, from the Supream Seats of Justice, (reserving alwayes all due Honour and Acknowledgment, with most humble thankfulness for all those Worthies in that late Authority, who have acted purely & sincerely for the Publick Interest, not seeking great things for themselves.

Upon that Act of our Saviour in cleansing the Temple, was brought to mind this saying, *The zeal of thy house hath eaten me up*; and it well becomes that charity (which according to the sense & meaning of the Apostle) *believeth al things, and hopeth al things*; to believe and hope concerning this act of dissolving the Parliament, that it is a true effect and expression of the very same zeal, proceeding from the same minde and Spirit which was in CHRIST JESUS.

The dissolution of the Parliament having made so great a change, and there being at this day in this Nation, so many Grievances left upon us, (if not laid upon us by that Government, whom the LORD hath now removed) & *such YOKES upon our necks, as neither We, nor our fathers are able to bear*; it is like (ere long) to be the common cry from al parts & quarters of the Land, which was sometimes remonstrated by the people of *Israel*, upon the death of *Solomon*.

Thy father made our Yoke Grievous; now therefore ease thou somewhat of the Grievous servitude of thy father, and the heavy Yoke that he put upon us, and we will serve thee.

In this case it is not hard to prescribe the best and safest course, considering what is said therein by *Solomons* old Counsellors, which is thus recorded in the Story;

If thou wilt be a servant to this People, if thou wilt be kinde, and please them, and speak good words to them, they will be thy servants for ever.

In the late Kings Reign, there was a very GREIVOUS Yoke upon the neck of this Nation, by reason of the LAW, (as relating to Episcopacy, and many other Constitutions,) in all which cases, the Law in those times, was not unlike the *Statutes of Omri*; and notwithstanding all that Reformation which hath passed upon the Law, (except in some particulars) to the shame of som it may be spoken, that the *high places are not yet removed to this very day*: the Law of England (considered in the whole frame and body of it) being far short of holding forth the true and lively Character of His Authority, Image and Super-

(5)
perſcription, who is the Only POTENTATE, the KING of
Kings, and LORD of Lords.

We have not hitherto had the honour and happineſs of taking His Y O K E upon us, who is, and ought to be for ever owned as our only J U D G E, our L A W - G I V E R, and our K I N G; not only in Spiritual, but in all Civil Conſtitutions and Adminiſtrations whatſoever: and it is our lamentation, and ſhall be for a lamentation, that other lords have ruled over us, whoſe hard and heavie Y O K E S have been laid upon us, and yet (as relating to the Government of C H R I S T in the Civil part of it) it is a Truth eſtabliſhed upon a better Foundation than the pillars of Heaven and Earth, that His Y O K E is eaſy, and His Burden is light. And in this ſenſe, upon this occaſion, we may ſafely uſe the ſame words, which Job unſafely uttered in his Paroxiſms; *Oh, that we might have our request, and that G O D would grant us the thing that we long for!*

We have deſigned brevity, for fear of being tedious; in which reſpect (though, as conſiding in the Cauſe, moſt willingly we would engage; yet on the other hand) we are conſtrained to decline the cloſe and narrow diſquiſition of that great enquiry, *Whether the judicials (we do not ſay of Moſes, but) of the Word of G O D be extended to all Ages by Divine Appointment?*

To which we ſhal ſay thus much only at the preſent as we paſs along;

If every word muſt ſtand in the mouth of two or three witneſſes; we may then conclude (without the leave of any Adverſary) that the affirmative part of this Queſtion will be ſealed upon a firm foundation by more than two or three Arguments, offering themſelves without the leaſt obſcurity from thoſe two famous and faithful Scripture teſtimonies (*Deut. 4. 6, 7, 8. Mal. 4. 4.*) which ſpeak in this caſe as the lively Oracles of G O D unto all men who have ears to hear, and hearts to entertain a truth in the love of it.

In the next place, we humbly remonſtrate to your Excellency, That there are other Grievous Y O K E S upon us; (which are woful demonſtrations of our late miſ-government) by thoſe ſwarms of uſeleſſe Officers which have been erected and eſtabliſhed with reſpect of perſons, againſt the publick intereſt; and theſe Y O K E S of I R O N are yet more grievous, both by exceſſive Salleries, and by the extream unfaithfulneſs of men intruſted, who act about the E X C I S E, C U S - T O M E S, A S S E S M E N T S, and other Revenues of the Commonwealth in the Accompts they give of their Stewardſhip, (if any at all be given, which we have great cauſe to queſtion) as the unfaithful ſervant in the Goſpel, who for one hundred meaſures of oyl which was due unto his Maſter, took his bill and ſet down fifty; and for one hundred meaſures of wheat, took his bill and writ fourſcore.

Befides theſe Y O K E S above mentioned, We might add many
more.

more, and subscribe at the foot of that Acco^unt, *the one half hath not been told*; But among the rest, we humbly Remonstrate to your Excellency, the sad Oppression of this Nation, by a generation of Men in Civil Power, who have both out-lived; and (in some respects) out-sinned our late wicked Clergy, in plurality of places; These are they who *reap where they have not sown, and gather where they have not strawed*. And these are they who do not onely cumber the ground as barren figtrees, (causing many who might be useful, to stand idle in the Market-place) but as briars and thorns they choke those better fruits that otherwise would be produced. These Caterpillars of the COMMON WEALTH, like the Locusts of Egypt, have (as much as in them lies) devoured and destroyed that which other Plagues had left.

But though all this be come upon us, we must professe for ever that the Lord is holy; acknowledging to the praise of His long-suffering and patience, that He hath punished us lesse then our iniquities deserve. And though we have sometimes *mourned sore like doves, and been in desolate places as dead men, stumbling at noonday as in the night, and have looked long for judgment, but behold oppression; and for righteousness, but behold a cry*; Yet when we call to minde the years of the right hand of the most High, and consider his wondrous works both in our times, and in the dayes of old; we cannot but conclude with *Shemaiah* (in a very like case) *There is hope in Israel concerning this*; And we may say (by what we have observed) There is a generall expectation that Deliverance shall arise to this distressed Nation; and who knows whether your Lordship is come to this height of Honour for such a time as this? Who knows but that your Lordship may be used and accepted as most eminently instrumentall, in *building the old wast places, and in raising up foundations for many generations*.

In such a case as this, we humbly offer to your Excellency, as most worthy of imitation, that which is recorded of *Hezekiah* in 2 *Chro.* 31. 20. *Thus did Hezekiah throughout all Judah, working that which was good, and right, and truth before the LORD his GOD, and in every work that he began in the SERVICE of the HOUSE of GOD, and in the LAW; he did it with all his heart and prospered.*

We

We have good hope, through grace, (considering what the Lord hath spoken, *Jer. 5. 1.* and what good proof of such a Christian character hath appeared in your Excellency) that by the favour of our G O D unto His People, your Lordship is accounted worthy (as a means of our Mercy) to save and recover the Commonwealth of England. Hence, the consideration of that saying in the Prophecie of *Obadiah*, will be of high concernment to your Excellency (which being as a word in season to the point in hand, is like Apples of Gold in Pictures of Silver) *Saviours shall come upon Mount Zion, they shall judge the Mount of Esau; and the Kingdom shall be the LORDS.*

The gracious accomplishment of so great a Promise, would give a full redress and freedom from those evill Pressures, of which we most complain.

Now for Zions sake we will not hold our peace, and for Jerusalems sake we will not rest; untill the Righteousnesse thereof break forth as brightnesse, and the salvation thereof as a lamp that burneth. Wherefore,

We most humbly beseech your Excellency, That by the utmost improvement of your powerfull Interest, *The LORD alone* may be exalted this day; and exalted in all the consequences of this great Change, relating both to Sacred and Civil Government; that (as the Prophet speaks) *the Mount of Esau may be judged*, the oppressed People of *England* may be at last relieved, the Iron *Yokes* of cruel bondage may be broken: that all Arbitrary Impositions and Exactions may from henceforth be abandoned; which (as hath been found by wofull experience) have not onely out-lived *Lang* and *Strafford*, but out-reigned their Master: That a Civil *Rebellion* from all unjust and unequal servitude being now proclaimed, and the *Yokes* of *Jesus Christ* accepted, (who is our only Judge, our Law-giver, and our King) *The Kingdom may be the LORDS*; the Commonwealth of *England* may be the *LORDS*; and being his peculiar People, it will soon be said of us, by all that are about us, as is foretold of *Israel* and to be fulfilled upon them in their best and most blessed times, *The LORD bless thee, thou habitation of justice, and mountain of holiness.*

We most humbly beseech your Excellency to continue following the L O R D, as you do this day, (for now we live, if you stand fast

in the LORD.) And we beseech your Excellency to continue seeking the wealth and welfare of this Nation, and to seek it with all your might, in all that you put your hand unto; And let it be the *Alpha* and *Omega* of all your designs (which will be the *Alpha* & *Omega* of all our mercies) that the Lord JESUS CHRIST (*whose right it is*) may have the preeminence in all things; (all Crowns, Powers, Governments, Dignities and Dominions, being duly subjected to Him, and cast down before Him, at His Footstool) that in all cases and concerns whatsoever, we may be ruled only by a *Scepter of Righteousness, which is the Scepter of His Kingdom.* And thus to sit down, and dwell safely (as they did in the dayes of *Solomon*) under our own Vines, and under our own Fig-trees, can never be attained fully and in all respects, but where persons in Government are *Ministers of Righteousness*, ruling in the fear of God, men of truth, and hating covetousness.

These, and only these, are the truly Noble and Right Honourable *Ministers of State*, the *Keepers of the Liberties* of the Political Kingdom of our Lord JESUS CHRIST (of all other men most worthy to be entrusted as *Keepers of the Liberties* of the Commonwealth of *England*.) These are like the threescore valiant men (*of the valiant of Israel*) who stood about the bed of *Solomon*: These are they who will attend the Lord JESUS (with all faithfulness) in all the political motions and administrations of His Government; Like those *Worthies in Israel*, of whom we read, who came with a perfect heart to make *David* King, and were not of a double mind. Other men, (acting merely by moral principles) though they may at times pretend much in such a case as this, yet at the last they will appear to be, *but as deceitful brooks, and as waters that fail.*

The Foundation Corner-stones of our Political Fabrick, being made up of such materials, as sometimes *Moses* (that skilful Master-builder) did make use of by the LORD's appointment: We shall not only for the present enjoy the blessing of such Judges as at the first, and Counsellors as at the beginning, but by the skilful guidance, and safe conduct of such a good Establishment, we shall go on in building, and the GOD of Heaven will prosper us, so as in his due time we shall lay the Top-stone with shouting, and cry, *Grace, grace unto us.*

We are now upon the borders of a very great Question, which (like the dead body of *Amaſa*) hath put many to a ſtand; and be-
 cauſe it is a part of our profeſſion in theſe contentious times, to
follow peace, ſtudying to be quiet (as we are admoniſhed) and have
 accordingly declined all diſputes, controverſies, and contentions,
 (excepting ſuch as are about *that faith, which was once delivered*,
 for which we muſt contend, and the vitals of *that myſterie of god-
 lineſs*, which is in it ſelf without controverſie.) We are therefore
 moſt unwilling to engage in this, if by any means we might have
 waved it without the danger of detaining ſuch a truth in unrighte-
 ouſneſs, as may much conduce to the preſent and moſt neceſſary ſer-
 vice of the Common-wealth, in the two main points of Religion
 and Righteouſneſs: Being therefore thus put upon it, and now,
 that we may with ſome clearneſs of ſatisfaction proceed in this de-
 bate, we ſhall make way towards the Question by theſe following
Propoſitions.

PROPOS. I.

THe neceſſary, adequate, and immediate End and Object
 of Civil Government, and conſequently of Civil Go-
 vernors and Magiſtrates, (by the rule and reaſon of their pri-
 mative conſtitution and appointment) is the peace and quiet-
 neſs of their People, in all godlineſs and honeſty.

The proof of this Propoſition is plain and eaſie, lying open to
 the view of all men in the very letter of the text, ſo as *he that runs
 may read it*, 1 Tim. 2. 1, 2.

PROPOS. II.

Civil Governours and Magiſtrates, being qualified for
 the End and Object of their Conſtitution and Appoint-
 ment, are no leſſe neceſſary to a quiet and peaceable life in all
 godlineſs and honeſty; and conſequently to the wel-fare and
 proſperity of their people, then the means is neceſſary to the at-
 tainment of their end.

This Proposition being justly inferred from the former, will need no further proof; though it might be cleared (and that without difficulty) by such an induction of Particulars as would make up a cloud of witnesses.

Famous is that saying of the Queen of Sheba, 2 Chron. 9. 8. *Because the LORD thy GOD hath loved Israel, to establish them for ever, therefore hath he made thee King over them, to do judgment and justice: Happy are thy men, and happy are thy servants.* The prosperity of Judah was very great in the reign of that good King *Jehoshaphat*, concerning whom we read, that he walked in the first wayes of his father *David*; and (it is expressly said) that *therefore the LORD established his Kingdom.* The goodness of *Jehoshaphat* had such a powerful and blessed influence upon his People, that (as we read in the story) *He went out from Beersheba to Mount Ephraim, and brought back the People to the LORD GOD of their Fathers.*

The contrary may be seen in the reign of *Reboboam*, who was an evil-doer in the sight of the LORD: It is said of him, *That when he had strengthened himself, and established the Kingdom, he forsook the Law of the LORD, and all Israel with him;* and because of this, *Shishack King of Egypt came up against Jerusalem, and took all the fenced Cities of Judah.*

It is said of wicked *Ahaz*, *That the LORD brought Judah low because of Ahaz, for he transgressed sore against the LORD.*

The like is said concerning *Jeroboam the son of Nebat*, who made Israel to sin.

PROPOS. III.

THe welfare and prosperity, of a People being bound-up in such qualified Governors and Magistrates, as the end is bound-up in the use of means; it must needs follow, *That the Choice and Election of Governors and Magistrates (especially of Supream) is an act of highest concernment unto any People, and as an act of such concernment, ought accordingly to be attended, in respect of care and counsel.*

It was highly commendable in *Ahasuerus*, that in all matters of importance, he applied himself unto the wise men who knew the times; and this (as is recorded of him) was the Kings manner towards all that knew Law and Judgment.

Excellent and most pertinent is that of which we read concerning some of the Tribes, who (in a case of such choice and election, as is the very subject of our present discourse) did not trust a promiscuous inconsiderate mixed multitude, with Affairs of such transcendent Consequence, but that the business might be managed with all wisdom, care and counsel requisite, they employed a certain number of select men (*being heads of the Tribe*) who were such as had understanding of the times, to know what Israel ought to do, and all their brethren were at their commandment, *1 Chron. 12. 32.* *1 Chron. 1* and (as in this abovementioned) so the like care and course was taken, in these following instances, which, do directly argue to the point in hand. When *David* was elected King over Israel, (*2 Sam. 5.*) in that case, the common people acted mediately, and in some sort; but the Elders of Israel acted eminently and immediatly, *ver. 3.* For it is said expressly, *the Elders of Israel came to the King to Hebron, and King David made a League with them in Hebron before the LORD, and they anointed David King over Israel.* *Exod. 18*

The Election that was made of Governours and Magistrates, *Exod. 18.* was partly by the People, but especially by *Moses*.

The Election that was made of *Jephthah* to be a Judge in Israel was eminently and immediatly by the Elders of *Gilead*, as appears at large in the *11. of Judges*, to which Act of theirs they had the approbation and concurrence of their People, *ver. 11.*

The safety, and welfare of a People is thus provided for, not only by the *Lords* expresse appointment, and prescription, but by the common rules of Policy, and principles of Reason. Hence is that old approved Axiom; *Salus populi suprema Lex. Summa salus Rei-publicae non est periclitanda.*

P R O P O S. IV.

A Promiscuous mixed multitude of people (considered as a multitude) are not qualified with requisites for any Act of Council in a case of highest concernment.

It is somewhere said in the Proverbs, *that every purpose is established*

blissed by counsel: that without Council purposes are disappointed, and that in a multitude of counsellors there is safety; But in a multitude of common people there is nothing else but faction, contradiction and confusion.

The Commonweath of *Israel* were a peculiar people in respect of other Nations; yet it is expressly said of them (being collectively considered) *They are a Nation void of counsel, neither is there any understanding in them, Deut. 32. 28.*

PROPOS. V.

[And so we fall upon the point in question.]

THe choice and Election of Governours and Magistrates being an Act of Council, in a case of highest concernment, ought not to be committed meerly, eminently, or immediately, to the ordering and managing of a mixed and promiscuous multitude.

This Proposition, considering the premises, will be very clearly proved both by Scripture-Presidents, and by the rules of Reason.

And thus much may be interposed not unseasonably, that by the Law of *England*, the choice and election of Supream Magistrates is not in the People, as people of *England*, for then it would extend to all, according to that approved Rule, *A quatenus ad omne, valet consequentia*; But all the People of *England* are not under the qualification of choosing and electing their Supream Magistrates; for many thousands are excluded by not having so much Land or Estate as the Law requires; which yet being duly weighed in the balance of equity, doth not so much unfit a man for such a privilege, as defects falling under a morall consideration; and if the Law of *England* which hath excluded these, shall admit of other multitudes; (acting in such a case, both immediately and promiscuously) we must crave leave, (in a time of so much liberty) to declare and enter our dissent against it, for these following Reasons.

REASON I.

An Act of Council, in a case of highest concernment, ought not to be committed meerly, eminently, or immediately, to a mixed and promiscuous multitude.

But

But the choice and election of Supream Magistrates is an Act of Council in a case of highest concernment.

Therefore the choice and election of Supream Magistrates ought not to be committed meerly, eminently, or immediatly, to a mixed and promiscuous multitude.

In this Argument the Major is clearly proved by the fourth Proposition: To which we may adde for further confirmation that which is said in Ecclesiastes; *The words of wise men are heard in quiet, more then the cry of him that ruleth among fools.* Acts of Council do proceed from Counsellors, not from the common sort of people. A Counsellor doth denote and signifie a man of wisdom, worth, and honour; Hence is that which we read of Zechariah, he was a Wise Counsellor. And to the same effect it is said elsewhere, *The Law shal not perish from the Priest, nor counsel from the Wise.* And if counsell be a PROPER ADJUNCT of wisdom and prudence, it cannot be expected from confused multitudes.

The Minor needs no further proof then is contained in the third Proposition, wherein this above the rest is worthy to be reminded, They who sent the Heads and Elders of their Tribe, to elect and choose a King over Israel, did surely look at it as an Act of Council in a case of highest concernment. And hence it was, that for such a speciall service they did select and imploy such, (and only such) *Who had understanding of the times, to know what Israel ought to do; and all their brethren were at their commandment.*

REASON II.

That wherein the welfare and prosperity of a people is bound up, and doth especially consist, ought not to be committed unto any by whom it is exposed to apparent prejudice. (For, as is already said in the third Proposition) *Summa salus Republicæ non est periclitanda.*

But the welfare and prosperity of a people is bound up, and doth especially consist in the choice and election of their Governours and Magistrats, being qualified as aforesaid; which is clearly and fully proved in the fore-going Propositions.

Therefore the choice and election of Governours and Magistrates ought not to be committed unto any by whom it is exposed to apparent prejudice.

And by the force of such a consequence, as is very evident, it clearly followes, *That the choice and election of Governors and Magistrates ought not to be committed to a mixed and promiscuous multitude* : (the hazard and prejudice of acting by such means, and in such a manner, having been so fully demonstrated both by the fourth Proposition, and by the proofs subjoynd to the former Argument.)

REASON III.

The best presidents and patterns (as most worthy of imitation and acceptance) ought alwayes to be observed ; and consequently in the choice and election of Magistrates.

We cannot but conceive, that this Proposition is without exception, and will passe for current, unlesse it fall into the hands of men bereaved of reason, and so far destitute of the truth, that they call good evill, and evill good; putting darknesse for light, and light for darknesse.

But the presidents and patterns already offered in the fore-going Propositions, for the choice and election of Governors and Magistrates are best (as being Scripture-presidents) and best, as most agreeable to rules of Policy and reason.

Therefore the presidents and patterns (offered as aforesaid) in the present case, ought accordingly to be observed.

PROPOS. VI.

(And so we shall conclude with the offer of a meet accommodation, and expedient for the peoples liberty.)

THe choice and election of Governors and Magistrates (to Supreme Authority) though it ought to be committed eminently and immediately to some selected persons, being men of counsel, who have understanding of the times to know what Israel ought to do; yet it ought to be committed to them by the vote and suffrage of the people; so as the people may be truly said to act by them: i or, so it was in the fore-going instances, (Proposition the third) and this agrees with that approved rule in reason, *Quod tangit omnes, debet approbari ab omnibus.*

We foresee and consider, that in the further prosecution of this point we may be drawn to wade beyond our depth, and therefore

we shall forbear to undertake the explication and application of it, so as it may be practicable in our next Establishment, which we trust will be, not only by an equal Representative, (without King or House of Lords, concerning which, many things to little purpose have been long pretended) but by a godly Representative of just and righteous men, ruling in the fear of G O D, who shall be to us in this Nation, *as the light of the morning when the sun riseth, even a morning without clouds, and as the clear sunshine after rain.* X

And now, having done with this digression, we return to that which yet remains of our Petition. And in the next place, we beseech your Excellency, in our Saviour's words, *To beware of men*; and to beware of all designing men; of ambitious-covetous men; of pretending-flattering men; of self-loving, and self-seeking men; (and more especially, in order to our next Establishment, for prevention of such Grievances in, or by the same, as we have sometimes groaned under.) There are many in these times, who for their own ends, at such a turn as this, will be free and forward (as even *Jesus* was) to shew their *Zeal for the LORD*; but when they find themselves confirmed and established in a trust of highest concernment, they will *worship the golden calves* of gain and profit, which were the bane and ruine of their Predecessors.

We shall presume no further at the present, upon your Excellency, but to continue our Petition in this one particular:

That equal care may be had, as well for purity and simplicity of GOSPEL-ORDINANCES, as for LIBERTY. That (on the one hand) no Doctrines, Practices, Traditions, and Inventions, may be any way allowed, maintained, or admitted, which the Lord *Jesus* hath professed his dislike and hatred of.

If Magistrates, as Magistrates be deprived of that power at this day, which formerly they had in cases of this nature; it is worthy to be considered both when, and how they lost it. In the Apostle *Paul's* time they were not merely and only tied to a cognizance of Civil Cases: for, we find in *1 Tim. 1. 9.* that the *LAW* (which of necessity must be put in execution by those who bear the Sword of Justice, according to the nature and quality of the offence) was not then confined and limited to the punishment of *Murders, Adulteries, and such transcendent enormities*, only of a civil nature, but that it was as well extended to *WHATSOEVER IS CONTRA*

RY TO SOUND DOCTRINE, (and especially were such a contrariety was aggravated and attended with professed contumacy.)

It is evident and undeniable, That Magistrates under the old Testament were not confined to Civil Cases within the compass of the second Table, but that they acted as well in Cases of a Religious Nature, and within the compass of the first: For, in those times the Idolatry of *Micah* was charged upon a deficiency and privation of Government, as the blameable cause of that accursed practice: for it is expressly said, *There was no King in Israel*, and therefore every man (as well in matters of the first Table, as in matters of the second) *did what was right in his own eyes*; which implies, that if there had been any King in *Israel*, doing his duty, such disorders in *Israel* had not been suffered.

The adequate object of Civil Governours and Magistrates, is, The peace and quietness of their People in all godliness and honesty: *Ergo*, to confine and limit them merely and only to Moral righteousness, and Common honesty (as their adequate object) is an error of pernicious consequence.

In the last place (and on the other hand) concerning LIBERTY. Though we may allow our selves to say the lesse, seeing, by the help of many powerful ADVOCATES, it hath had, and obtained more favour in this Age then any other truth; yet (on this behalf) we most humbly and unfainedly desire, The exercise and Improvement of all holy care, for the preservation of *that Liberty wherewith CHRIST hath made us free, that we may not be again entangled in any Yoke of Bondage.*

For these ends, We commend your Excellency to the grace of CHRIST JESUS, most humbly desiring, that (for the further service of your generation, according to the will of GOD in such a case as this, and at such a season) *the power of CHRIST may rest upon you*, that you may not onely hold on your way, but *grow stronger and stronger*; and that *Your Works* (both in seeking and procuring the Peace and welfare of the COMMON-WEALTH) *may be more at last then at the first*: that (as the LORD hath promised in a time of special favour to his people) he may delight to accept and honour you *in building the old waste places, and in laying the foundations* (even such as are of Saphir) *for many generations*; that so you may be called, *The Repairer of the Breach, the Restorer of Paths to dwell in.*

This REMONSTRANCE and PETITION
was inclosed in a Letter,
directed to His

EXCELLENCY;

A Copy whereof here followeth.

May it please Your EXCELLENCY,

Although we judge our selves, (as we
have just cause) to be lesse then the
least of all those Saints and Servants
of the LORD, who act in this Re-
monstrance and Petition as Authors of
it; Yet we only are appointed in their
name and behalf, to present the same unto Your EX-
CELLENCY; and if in such a Criticall time,
and under such a Revolution as this, it should be deman-
ded of us by Your Lordship, as sometimes David did of
Amasa, when he said unto him, Comest thou peace-
ably? We would make Answer to Your EXCEL-
LENCT in the words of Amasa, and we hope (through
the grace of CHRIST) with the very same spirit;
Thine are we, David, and thine thou son of Jesse,
peace, peace be unto thee, and peace be to thine

helpers, for thy G O D helpeth thee. Having gi-
ven this account of our selves, and of them whom we
represent, (which at this time is not impertinent) we
shall no longer detain Your EXCELLENCY from
perusing this inclosed; wherein, though we give Your
Lordship but a short Synopsiſis of thoſe Preſſures and
Grievances which are oppreſſive to this Nation; yet in
the reformation and redreſſe thereof, Your EXCE L-
LENCY may expect to meet with no leſſe work and
labour, then H zekiah had in cleaſing of the Temple;
But this may be abundantly enough to ſweeten the toyl and
travell of all Your Holy Under-takings (in this wearifom
Pilgrimage) that Your labour ſhall not be in vain in
the L O R D; and that he is faithfull who hath pro-
miſed, he will never leave you, nor forſake you.

At this preſent time, wherein (we truſt and will believe)
the Day of Reformation doth begin to dawne; it is fully
in our hearts to be engaged for the L O R D; and with
his faithfull Servants, as it was in theirs upon the like
occaſion, when they ſaid to Ezra; Ariſe, for theſe mat-
ters do belong to thee, we alſo will be with thee;
be of good courage, and do them.

Y O U R E X C E L L E N C I E S moſt
faithfull and moſt willing
Servants



(1653?)
+ H42

DEPARTMENT OF PRINTED BOOKS,
BRITISH MUSEUM,

LONDON: W.C.1.

31 January, 1921.

Dear Sir,

I regret that as our searcher is
unable to find a copy of "The
humble Remonstrance and Petition of
certain Churches" in the Museum
we are unable to give the
information you desire.

Yours faithfully,

A. W. Pollard

Keeper

C. R. Gillett, Esq.

date cut off
the bottom
of crown 1000

UNION THEOLOGICAL SEMINARY
BROADWAY AT 120TH STREET
NEW YORK

Gillett CR.
10.11.23

Nov. 2, 1923.

OFFICE OF THE
DEAN OF STUDENTS

To the Librarian,
Williams Library, London.

Dear Sir:-

There is also another tract in our collection which has been mutilated in similar fashion, the imprint having been shaved. I make out the date as 1653, and Dr. Charles A. Briggs made a note to the effect that the paper was "probably presented between April 30th and July 4th". The title is given on the other side of this sheet, and I shall be much obliged if you can give the needed confirmation, or otherwise, of the date assigned, noting it on this sheet and returning the same. Yours very truly

Chas R Gillett

"The Humble/ Remonstrance/ And/ Petition/ Of Certain/ Churches/ Walking
 in the fellowship of the Faith,/ and in the Order of the Gospel,/ with the
 Churches of Christ in/ America./ Who joyn in this Remonstrance and Petition/
 with many other Godly Persons (including some/ of our English Brethren^{now} in/
 Scotland.)/ Having also the full consent and concurrence of many others els-/where
 (professing the Truth which is after godlinesse) who/ (with the rest above-
 named) are all as one Man, joyntly and/ severally well-affected to the settling
 of such a Government/ in/ this Common-wealth, under which we may live a quiet
 and/ peaceable life, in all godlinesse and honesty./ (ornament)

Printed in the Year 1653./ 17.4x12.8cm. 18p. Imprint trimmed.

Probably presented between April 30th and July 4th. Dr.C.A.Briggs.

We do not appear to have a copy of this tract, nor am I able, from any other
 source to confirm the date, or otherwise.

Nov. 12. 1623.

S.R. Jones
 with Compts.

UNION THEOLOGICAL SEMINARY

BROADWAY AT 120TH STREET

NEW YORK

163 TH 92

Nov. 8, 1923.

NOV 9 1923

OFFICE OF THE
DEAN OF STUDENTS

To the Librarian, Yale University.

Dear Sir:-

I understand that the collections of the late Dr. Henry M. Dexter were deposited in your library. Among his tracts there should have been one closely connected with his subject, which I do not find in the bibliography appended to his "Congregationalism". The title is partly as follows:

The Humble/ Remonstrance/ And/ Petition/ Of Certain/ Churches/Valking
in the fellowship of the Faith,/and in the Order of the Gospel,/with the
Churches of Christ in/ America./ ...

Printed in the Year 1653./ 17.4x12.8cm. 18p. Imprint trimmed.

I am uncertain as to the correctness of the date, and shall be much obliged for any assistance which you may be able to give me in fixing the same.

Kindly make any note that you can on the back of this sheet, and return same.

Yours very truly



Charles R. Gillett. former librarian.

Yale University Library,
New Haven, Conn.
November 12th, 1923.

Dr. Charles R. Gillett,
Union Theological Seminary,
3041 Broadway,
New York City.

My dear Dr. Gillett:-

We have in the Yale Library the Dexter Collection. A careful study of his Manuscript Catalogue of books, which lists the books by years from the date 1621 to 1661, reveals no title similar to the one quoted in your letter, except Dr. Hall's Humble Remonstancce, which was printed much earlier than 1653. Evidently Dr. Dexter did not have this book in his collection. If there is anything else we can do to assist you in your search, we shall be very glad to do it.

Very sincerely yours,

Anne S. Pratt

Assistant Reference Librarian.

ASP/MCH